1878
Testimony
By
Harvey
Eades

PAPERS
OF
SHAKERS
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NEW YORK
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Testimony delivered by Elder Harvey Eades

I feel that in an assembly of Brethren and Sisters like this, it would become one like myself to be dumb. I could not add to what has already been said, but sometimes the same truths expressed by different individuals may better meet the minds of some, and do a little good, and this is my aim to do a little good and no harm. I early felt that obedience to my faith would make a man of me. and if that was lost, all was lost. My first struggle and test of this faith was when a youth, in my teens. My mothers brother, a well educated and wealthy man, a Judge and having the overaight of a College came to visit us, and said that he considered it wrong to keep so promising a young man, as he said that I was, and one that could make his mark in the world. shut up in a Shaker Society. growing up in ignorance, and that if I would leave the People, he would send me to College and make of me a great man, He did not say this to me, but I heard it from others, and the idea of being educated was a great temptation to me, for I always carried my Grammar in my pocket, and studied it. while I was driving my oxen. I thought to myself.

Now if I accept my uncles invitation, this butcher's frock will be taken away, and I shall have a broad-cloth coat, instead, and bid farewell to driving oxen in the mud, but best of all an opportunity to learn the languages. I did so much want an education! At last my uncle requested to see me at the Office. I did not dare to trust myself to go. I knew if I allowed him to flatter my vanity, and walk around the place with me, and perhaps hire a fine carriage, and drive round, that although at present I felt strong. I might be overcome. I therefore refused to see him. it was a great trial to my feelings, and I cried some then, as I do now at the recollection. I wanted the education badly. I had considerable vanity, and wished to be as big as I could. I have had to have considerable many tumbles to make me humble and am not quite that now. In speaking to Elder Benjamin Youngs of my desire to learn the languages he said, "Obey your faith" and you will yet be able to meet the whole world in battle. He spoke of some who were seeking intellectual attainments without union, saying, They will fall from the Way of God, but if you cultivate your spirituality, and learn what you can in union, you will be under a

blessing and be able to stand. I believed what he said was the truth, but I could not exactly see the justice of my being denied the means of an education, while others availed themselves of the opportunity I so much wished. He spoke by inspiration and his prophesies have since been verified. Those who turned aside from order and union failed to the last one, and did, not learn much more finally than myself. I have never regretted the choice I made in refusing to se my uncle; had I allowed him to cousin around me, no one knows the dust he might have thrown in my eyes. I have never heard any thing definite from him since. I had other relatives, one brother who left Believers. I have never enquired how they succeeded in generation how many children they had whether boys or girls. My faith called me to sever these natural ties and I thought it the safest and wisest course to do so at the commencement. I have found my reward in this beautiful Gospel relation of dear Brethren and Sisters. I will relate a conversation, which took place between myself and a man of the world said he to me You profess to be a follower of Christ, and to live unselfishly.

I will prove to you that you are selfish. Christ
commanded us to give to him that asked of us, and sa[id]
if any man take thy coat let him have thy cloak also.
Ah my friend said I he said, that to the
who owned coats x
Now let me have your coat, x I have none. x This coat,
which you want is the Lord's coat he let me wear it
while I behave myself. I profess to have made a perfect
sacrifice, an entire consecration of all to his service.
therefore I own nothing. Well, said he. I have failed
to catch you there, but I have another point, which you
cannot elude. The Savior said, "Whoever compels
thee to go a mile, go with him twain." Now, I command
you to walk, your legs are your own, and you have a
right to use them. "Wrong again," I replied You are
in the same fix as before my friend. The legs belong
to the owner of the coat. I have covenanted to devote
soul and body to his service. These legs are not to
go in by and forbidden paths, but to be moved in
the Gift of God manifested through his order. I have not
liberty to follow out your commands. The Savior gave
that advice to those who had legs, and owned their priva[te]
private property. Well, said he, your are certainly at
fault in this respect. You do not regard the Savior's
counsel, to take no thought for the morrow, what ye

shall eat. When the dinner bell rings, I go to the table. I know that the Lord has prepared something for me to eat, I do not know whether it will be beets, carrots, or turnips. I am confident that something will be there; the greatest trouble is, he allows me to eat as much as I wish, and there is danger of my eating too much. If I need a coat, I go to the shop where I find a roll of the Lord's cloth, and cut me out a garment. If in need of a clean shirt, I know I shall find one in the drawer. Well, said he if no one troubled themselves more about the morrow than yourself, you would certainly starve to death. Not at all I replied. The Lord has so provided means for those who have consecrated themselves to him that we shall never suffer. The interview closed without his convincing me, that I was not obeying the Savior's precepts.

The principle of consecration should be better understood by Believers. Those who appropriate to themselves private personal property are off from christian ground. If I claim my private possessions those in which all my brethren and Sisters cannot share, I am in the same relation as my neighbor, who owns his farm, wife, children, horse, cow, pig,

hen, and duck; not one whit better. I own as much of Canterbury as any one present, feel for her prosperity as deeply. This place belongs to none of you only while you behave yourselves. The interests of Mt. Lebanon and of all Believers, are as much mine as those of South Union. We should be a united people, from Maine to Kentucky. We should suffer and rejoice together.

We have no right to the consecrated property of the Lord when we break our covenant. I have often said that although I have lived with Believers nearly seventy years, were I to leave I should feel that I had no right to the clothes upon my back. It would seem, to me, like robbing the Lord's treasury to take one cent of the property. We live in an age of Progress; and we often hear the cry that the world is progressing, and Believers will be left in the rear. The instant that we seek to imitate the world in its magnificent improvements in buildings, carriages, or in any gorgeous display that instant there is a failure. We are to progress in self-denial in purity and holiness; and all the attributes of a Virgin Life. We are, also, to progress intellectually. The old, should know something, and the young

should learn, but the progression of the world should not be Believers standard. Now, a little plain talk, if you please, Brethren and Sisters. The spiritualists tell us that our system of Religion is entirely wrong. That they abstain in a certain way from fleshly lusts, but that they should not think of connecting the principle of celibacy with anything of a religious character. They abstain from these things that they may live longer, and be able to enjoy what little they have of the flesh better. There is no inspiration in their souls revealing their lost conditions, causing them to cry out for deliverance from their unclean states. They are in reality the lowest of humanity; wrapping about themselves the garments of self righteousness to cover their corrupt lives, and their progressive doctrine are most to be dreaded. I have never yet seen, or heard, a spiritualist speak, but whoes end and aim for present self-denial was greater enjoyment and indulgence in the future. I hope these remarks will not give offence to any who have recently entered the Society. I speak simply from personal experience. Believers are to progress in union We are to acknowledge a Heavenly Parentage, and follow the pattern set by our Savior and Mother Ann. Let us find this beautiful parentage my

young brethren and sisters and yield obedience there.
I think I have said all that will be profitable at this time.

The Testimony, in substance, adressed to the Young Brethren and Sisters.

While sharing the benefits of a good earthly home, we should never lose sight of the sufferings of those who established the work. Our Savior had no earthly home, and owned no temporal substance. He said that the foxes had holes, and the birds of the air, nests, but he had not where to lay his head. His mission and aim was to do the will of his Father; and to this ultimate all else was sacrificed.

The agony of soul endured by our Savior and the first parents, was such, that bloody sweat issued through the skin; and their cries and groans for deliverance from the nature of sin continued day and night. How many among Believers. I trust there are none here, think to themselves, We will make ourselves comfortable and enjoy these temporal blessings which a home with Believers affords without making the least concecration to a religious life; this course is wrong. The ground upon which we stand is holy; it is the Lord's; nothing that belongs to any of us, personally, only a right to occupy it as we make the full consecration the work requires.

To do this will embrace every faculty we possess; as Eldress Dorothy remarked this morning, a living consecration is worked out at the finger's ends. Let us consider this subject my dear young brethren and sisters. and with our Heavenly Parents drink the cup of sorrow and tribulation which they have drank. We are called to walk in a beautiful way. The privilege to be free from sin, to go before God's faithful witnesses and acknowledge our weaknesses is a beautiful privilege. I make these few remarks, this evening, to explain what may have seemed blind, to some, in my former illustration of the principle of Consecration.

Copied from memory by
Agness E. Newton.

Carefully shun the company of such as are sensual or obscene, and let every thought, word and action be regulated by a proper regard for modesty.

Be not disturbed at trifles, or at accidents common or unavoidable.

Avoid extremes. Forbear resenting injuries so much as you think they deserve. Cherish a steady zeal; a dignified self respect.

Self Examination.

I know of no subject which we need to so thourley investigate as the one I have just alluded to It requires strict scrutiney to mark down all the minor duties and transactions of our lives, if we would become acquainted and have a true knowlege of our fallen corrupt nature. which is quite esential for us to underdtand. A superficial glance is not enough for a thing so deep an unsteady view will not suffice for a thing so wavering, nor a casual look for a thing so deceitful as the human heart. Did we turn our thoughts inward many times we should without doubt find enough for our minds to dwell upon which would be of vast importance to us instead of busing ourselves so much about the affairs of others which in no wise need to concern us. Self inspection is the only means to preserve us from self conceit. which is a great injury to the posessor we must value others abilities higher than our own then we shall be full as apt to see where we are faulty, and not be so egar to blame others without knowing their motives.

We should prey without ceasing. To our Heavenly Father, for power and wisdom to control every unwise desire and wrong motives by which we as natural

creatures are more or less inclined. Let us search into the deep resesses of our hearts and there ask to know our own errors and in deep repentance and humility of spirit have them washed off from memory's pages, never more to return to mar the good that we might gain to our souls by setting examples of Godliness living pure upright lives by observing the teachings of those who are able to lead and direct us aright, this will create in us a love to our fellow travelers and to God the giver of every perfect gift who will reward each one according as their works merit.

Self Government.

In order to duly consider and appreciate the worth which is to be derived from a well disiplined character we must firstly be lead to see the need of self government in all its varied forms and have it practically manifest in our demeanor before we can attain to that standing in our own estimation that we would desire to, and more particularly that of our associates, if we would make life plesant and aggreable this needful cultivation is required. We should be aspiring after that which is

higher and better than any thing that can be produced of an earthly nature which perish with their useing and leave the soul destitute of those unfathomable riches which are only to be procured by strugling and toiling in a work that is contrary to our natural inclinations it is in this sin destroying work we have enlisted, not by yielding here a little and there a little more, that we shall obtain complete victory over our fallen corrupt natures, but it is in a strait forward course that we shall conquer the enemy of our souls, self government is a very esential qualification pecculiary adapted to young people which without a degree of restraint both mentaly and spiritualy would prove loss to our souls, how many from feeling the need of strict government over their unguarded tongues are left to talk at random presenting expressions ungovernable to view, which when they come to their right ~~mind~~ understanding they meet with sorrow and regret, for want of a proper method in these respects consirning this unrully member the tongue great care is required to keep it in subjection that through all the flying incidents which throng the path of the ~~unforin~~ ced in we can this evil measuribly controll, what can be more esential to rational beings endowed with faculties to

use or abuse, to well consider their limits and improve them to the best advantage knowing that we shall have to be responsible, a knowlege of our own ways and doings in all these respects are required if we would become able by cultivation to overcome them.

Conversation.

I feel this to be a very esential subject for us to reflect upon, and one worthy of our highest and best consideration that we learn at all times and under all circumstances, to guard well the tongue. Knowing what the result will be, if we do not strive to carefully avoid the ills which do so frequently spring from evil conversation; we should have this so marked into our minds as to remember, that when we feel inclined to speak evil of our friends, the link of love, which should cement us together as one, is often broken, even by an unkind word, look or action; and more than all, mars the confidence which would otherwise be reposed in us; We must remember that good conversation is one of the highest atainments of civilised society? it is the medium through which gifted minds readily exert their influence and as such;

is worthy of all consideration and cultivation. When we are surrounded with good associates, do we not feel certain that their influence and motives for good, would reach our hearts, if we were of the same mind, and actuated by a principle to do right; regardless of what others may think or say about us. This I consider to be a duty that we owe to ourselves and to God, who sees and knows the motives which govern our lives. While on the other hand, if we drink in all the vile, empty, needless conversation in which the natural mind is more or less enwrapt; we shall in a measure be left destitute of the unfathomable riches which flow from the source of all good; and in the end will have to regret that we have pursued a wrong course, and spent our lives more or less unwisely. Pure conversation and a justified spirit will cause our souls to flourish in heavenly virtue.

Obedience.

I feel to unite and add my union with the rest of the young Sisters, in expressing my faith and good determination to abide faithful in this work, for I believe it is the way of God. and the only way that any soul can ever be saved from sin, for one I am determined to toil on to the end, and strive to be overcoming all evil, and bring into subjection every thought word and action which does not belong to the people of God. I am also thankful that I was brought among believers when young, and have had kind friends who have been willing to teach me the way of truth purity and holiness, and although I have been careless and inconsiderate many times in my talk and behavior, scarsley caring or knowing the importance of preparing myself to meet my God, still I feel to promise at this time to be more watchful and prayerful. I will be faithful to bear my cross and deny myself of all that is worldly and sensual, and live up to all that is required of me as near as I can. I will try to be kind and affectionate to all, and set a good example to those that are younger than I am, and so bear with them even if not quite

so plesant and aggreable, as I should like. Knowing that I myself have had to be borne with as much as any and perhaps more than many of you. I desire to labor for more love and union for I know that it will be a great help to me in times of trial, for without it I should be poor and destitute. I do not want to harbor any ill feelings to any one, I very often think of Mother's words you that have hard feelings one against another and yet think to keep the way of God you are awfully mistaken, you cannot prosper, I feel to thank my beloved Elders and all that have ever shown a kind parental feeling or encouraged me to persevere. I know that I have escaped a great deal of sin and wikedness that I should have been liable to run into, it seems to me sometimes as though I was not half thankful enough, for here I am blest with a good home and every thing that heart could wish for, both spiritual and temporal far more than I am deserving of perhaps if we did not have such a fulness we should know how to prize them more and take a deeper sense of the privileges we daily enjoy. I love the life of a good beleiver there really is nothing looks so beautiful to me as those that have come out from the world and forsaken all for Christ's sake and the gospel. they are those with whom I seek to

spend my days on earth and in Heaven.

Thoughtfulness.

Sweet thought lend me thy wings that of thy virtues I may share, by seariously meditating upon the diseased condition in which we are left as a prey to. It does call into action a deeper thought a stronger faith to be able to encounter the dangers which often beset the youthful mind, Let our thoughts and feelings in regard to these things be upermost that we may be continually reaching and grasping after that which will beautify and redeem our souls to God. As there is a vast field for us to travil a long train of duties almost every day to be attended to let us not neglect to do each one in their proper season, the necessity of confining our attention more particularly to this is apparent to all who go about the door yard or frequent the houses shops or Barns to see the slovenly manner in which almost everything is left through carelessness and neglect, we may think it costs too much labor to keep things up tidy and decent, but suposing it does require a little more effort on our part, does it not add greatly to the beauty and loveliness of our home, to be interested souls in the work to have our desires and feelings universal

and more widely expanded for the benefit and support of a cause so noble, truly it does illumine our pathway with new life and activity. to disregard the idle stupid sense in which we as natural creatures are apt to lull down in ease and thoughtlessness unconcerned of our waywardness relitive to our presen and eternal good. I beleive it to be our duty as well as privilege to govern our thoughts each day and not let unwise expressions have the ruling influence of our characters they only distroy our peace and wound the tender feelings of others which we should be careful to avoid, rather laboring to strew peace love kindness and Charity, manifesting a spirit of forberance at all times for the many imperfections we may discover in others knowing that we are all erring mortals and need God's, mercy extended to us. This is in accordance with the faith and teachings of the life to which we are called to crucify the deeds of the body, that we may inherit the Kingdom of Christ.

Confession of sin.

As this is the foundation principle for all souls to build upon who enter into the gospel work with a determination to pursue it to the end, will find that it does not admit of any wrong, for as Father James expressed its way is strait as straitness and as pure as the heavens, by this we are fully convinced that in order to live this life, we shall have to make some sacrifice of our own ways and wills to bring them into subjection to the regulations which are for our safe guidence. and will prove a support to us as long as we continue faithful to do the work that is required. Each one looking into our own hearts, but not as we are naturally most inclined to do when we think we have been acting right. Here inspection gratifies self love. It is only by scrutinizing the heart we can know it, it is only by knowing the heart that we can reform the life. I know of no other way that we can travel one step forward in this work but by reforming and rectifying our wrongs for as it is said there is nothing covered that shall not be revealed; neither hid, that shall not be known we may think

to keep things secret for a time but they will yet be brought with a double fold condemnation to our shame and disgrace, we find the open confession of sin evidently enjoined and plainly supported by many passages of scripture he that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy, this I verily believe that those who come faithfully before the throne of God and acknowledge the errors of their ways will find mercy and forgiveness in his sight but all who fail to come to these requirements when granted a privilege, however mortifying and humiliating it may seem to our proud haughty unsubdued feelings, will yet feel the sore displeasure of an all wise and merciful God for neglecting to improve so great an opportunity offered for the redemption of our souls, I can say from experiense that I have many times by acknowleging my faults felt my soul unburdened from sin with its many inflicting vices, and it is my hearts desire to remain faithful and undaunted in this self sacrificing work, by removing every obstacle in life which would impede my progress heavenward.

Set Your Affections On things Above.

This I am persuaded to believe is worthy of our greatest attention. Now while we are young and in the activity of life; while we have power to please ourselves, now is the time for us to decide whether we will forgoe a little pleasure, a little self indulgence which is momentary (at all events) to secure an interest in the kingdom of heaven, that will yield eternal happiness. If we should resolve to follow our own self pleasing evil inclinations, which lead into sin; the pains of hell, instead of the happiness of heaven, would be the portion of our cup. Hence it should be the object of our imense concern, to travil in the selfdenying path that leads to heaven. Jesus said he that followeth me shall not walk in darkness but shall have the light of life. In this light let us walk, that we may not stumble and fall. I beleive we shall be heirs to the true riches, if we take up a daily cross against the multitude of evils which so often beset us, to try our faith; and which perhaps we should not so clearly comprehend, did we not often experience the bitter with the sweet. If we endure all of these light afflictions, to obtain a place and a part with the righteous, we have the assurance of immortal gain;

a treasure far superior to worldly honor, wealth or fame. To make a willing surrender of our own ways and desires, and conform to the requirements of the gospel which are wisely calculated to save and redeem us from all impurity; is a work that is well worthy of our highest aspirations and earnest struggles.
Could royalty of king or Queen tempt one soul to renounce their faith in this work, let no one be so unwise as to yield to the temptation, and thus give up their precious birthright. All the transitory and perishable joys that earth can boast, were they entitled to the whole of its glories, never could compare with the durable treasures which are laid up in store for the faithful and true hearted. To deny self is an all important requirement in this life; and to feel our dependance on a supreme power, should be our daily concern; carefully watching, that we do not squander away our precious time, now while it is within our reach; but be preparing ourselves not only for this life but the future; Let it be considered that in eternety, we shall meet the reward of our doings: just what we have merited, wheather it be good or evil: we shall feel recompensed for every cross we have borne,

every trial we have endured; if we continue successful warriors in defence of the right, till this short life with us is ended. But on the other hand, if we remain faltering and wavering, being neither one thing nor the other; caring nothing how our little bark is tossed, whether it is steered in the right or wrong direction, this will prove as a condemner, to an awakned conscience; and we shall have to regret our depraved condition and retrace our steps, before we can enter the abodes of the just. So let us strive to secure to our immortal souls, an imperishable treasure; constantly seeking and earnestly desireing to gain an enduring substance of good that will remain with us through the endless ages of eternity.

Man always prosperous, would be giddy and insolent; always afflicted would be sullen or despondent. Hopes and fears, joy and sorrow, are therefore, so blended in his life, as both to give room for worldly pursuits, and to recal from time to time the admonitions of conscience.

Beloved Elder George. March 14th. 1876.
I would address you as a Father and friend to all.
I have looked upon you as such from a small child
This being a very unusual occurrance it is with
joy that I indite these few lines for you, I believe
this eve just ends your 57th birth day and may
many more ensue before you are called to bid adieu
to earth and earthly friends, I think I have often
heard you remark that you came among believers at
the early age of 8 years, and have stood a firm
supporter in the work, showing by your faithfulness
that there are charms and beauties in the gospel
which look far more inviting than any thing
pertaining to a worldly nature. I consider your
example of strict purity with many other gospel graces
truly worthy of the imitation of all we that are
now young, It can truly be said that you have
devoted your life to the cause you have lived to be
a comfort to the aged and youth in Zion; your
untyring efforts to instruct the young, both for
their present and future good is really admirable,
you have been a bright guiding star to many in
the darkest hour of trial chided when erring,

Teaching them by your experience the necessity of living a higher life, that which is beyond the natural carnal life which is not subject to the law of God nor indeed can be without a complete revolution of all our thoughts words and actions, which must be brought into subjection with his divine will.

I realise the importance of gaining a further increase in the gospel work now while I am young and the means of securing it are placed within my reach. The simple truth ministered thro the gospel testimony makes plain the way and reveals to my understanding the path of right. Tis only by the cross thro the practise of selfdenial and a willingness to sacrifice the life of nature, that progress is made in the divine life, first an awakening of the soul through conviction to a realisation of its actual condition before God. is required in order that we may find repentance and deliverance from the bondage of sin and death.

As the tendency of an earthly nature which is downward in youth is apt to be the strongest.

I feel the need of reenforceing my energies that I may feel more dependent upon the ministration beyond, desireing courage to rise above its influence.
While contrasting the differance between my quiet peaceful home and that of the outside world, the misery and depravity that it is filled with. gives me reason to thank God that I have been protected and secluded there from by my own exertions and the aid of my beloved friends who are nearer and dearer to me than any earthly tie, the love I hold to such grows stronger and stronger. I here renew my vows in the work knowing there is no stoping place but it is a continual struggle upward and onward if I would gain the attainment which is to be desired above all others a part and place with the pure in heart, I feel a Shaker life to be the most enobling course any souls can ever pursue and may I so order my steps that I can forever enjoy a pure unselfish life with God's people is my fervent prayer.

With my unceasing
gospel love I close. Isabella.

1870.

Dear Sister Isabella. Monday eve March 19.

I gladly improve the present season, altho short, to extend to you my kind thanks for the well written letter sent to me from your hand. It was not only well written, but its simple honest expression gave evidence that your heart was in it, which made it seem very valuable. I ever love to see and feel from the young an open and free acknowlegement of faith, and to feel them able and determined to obey it, even at the cost of a full surrender of themselves to build up and support the work, and my most earnest desire is, that each one and all that have been favored with a call, may so run, as to obtain a blessing.

I again repeat that I love and respect the good faith and determined zeal manifest in your kind note, and I hope that you may ever abide true to it for as Father James said "The obeying of your faith will prove the salvation of your soul." But Dear Sister in love I would entreat you to be careful what you unite with. Always keep your union and joining to your Elders. Never cut yourself off from those that are able to be a strength and support to you. Ever strive even under an admonition or any trial whatever to be careful,

considerate and wise, preferring rather to suffer wrong than to do wrong. In this feeling you will ever be under a blessing and be able to be a help and blessing to others. Ever remember that what we unite with we become like if we would be like as true believers ever unite with such. Doubtless you have heard the remark that true love casts out all fear, and it is no less than this that has prompted me to give so free an expression in the way of counsel at this time. If you feel that you do not need this friendly warning now refer to it in time of trial. When it is an even and smooth tide with us let us be diligent and faithful to gain strength to enable us to stand against the waves of adverse winds which will assuredly come upon us. Faith untried is uncertain. May you with all your loved companions be carried safe through. I rejoice that I have gained a living interest in so blessed a cause and that it includes all that unite with it and willingly give their all in support of it. A close union with the pure in heart, is a strength a treasure and blessing. May you and I ever feel its support. With this short line written in haste, I wish you to receive my most affectionate love and blessing. I am privileged to ever give Eldress Eunices with mine. From your ever loving friend Clarissa.

Natures Plane and Plane of Grace

Two planes alone for mortal man
One level with the dust.
The second is a gospel plan.
Which leads to a new birth.

We see and choose with open eyes.
If first is all we ask.
Tis here our joy the earth we prize,
And in her pleasures bask.

But if a light of higher life
Doth shine upon the mind
And this we love, how vain the strife
For peace in earth to find:

We're like the bird thats fledge for flight
Mount up we must and will,
For how can we with wing and might
Remain as nestlings still?

Nay God ordained our higher march,
And those who feel the call,

Let joyful praise the heavens reach.
For life thats for the soul.

We shed the outer man of sin,
Put on the new and pure,
And with the angels here begin
That work which will endure.

While endless ages roll and pass
In God we live and move
Redeemed, arisen from all loss
Our life and home is love.

A recent Thought.

I'll keep my own house clean,
So free from war and strife
That not a scowl is seen
Upon my daily life
Tis wrong to give offence
But more within my power
Offence to never take
By watchfulness and care.

ch.

Now pleasure thats alone enjoyed
Is by no means complete,
To make it perfect take a bite.
Let us together eat.

My grateful thanks I must express
These gifts do love bespeak
Also each beautiful address
With faith does seem replete.

Within the recess of my heart
These gems I'll richly store
And while my thanks to each impart
Your prayers I do implore

O may no ills our life attend
That can this love devide
May heaven grant we each befriend
Whatever may betide.

In love endeared.

Nearer Home.

One sweetly solemn thought
Comes too me o'er and o'er;
I'm nearer my home to day
Than I ever have been before.

Nearer my Fathers house,
Where the many mansions be;
Nearer the great white throne,
Nearer the chrystal sea.

Nearer the bound of life,
Where we lay our burdens down,
Nearer leaving the cross
Nearer gaining the crown.

But the waves of that silent sea.
Roll dark before my sight,
That brightly the other side
Break on a shore of light.

O, if my mortal feet
Have almost gained the brink,

If it be I'm nearer home
Even to day than I think,

Father perfect my trust,
Let my spirit feel in death
That my feet are firmly set
On the rock of a living faith.

For Isabella.

Accept this little token
With love and pleasure too
Please lay aside all labor
And quickly add hereto, Enjoyment.

Let not cares and burdens
Cause thee to frown at this
For when you have thrice viewed it
You'll find a pleasant dish. In love.

It is easier to give good counsel than to observe it.

A life of idleness is a life of misery.

Lines addressed to Elder. Grove.

Beloved Parent Elder Grove,
Now do receive our sweetest love,
And know it is with great delight,
That we for you these lines indite.

It plainly does to us appear
This day does end your sixty third year;
And may as many more ensue,
Before you bid this world adieu.

Your time you've spent in mother's way,
From childhood to the present day;
A comfort to the aged found,
And blessing unto all around.

We oft have felt your tender care,
And of your blessing had a share;
Your kind instructions we do view,
More precious far than Hermans dew,

They'll lead unto that land of rest,
Where every faithful soul is blest;

And there with you we hope to meet,
In love thats pure and union sweet,

So with the year we will begin,
And set a double watch within;
From every evil to abstain,
And over sin triumphant reign.

We ever will be faithful found,
Unshaken here on Zions ground,
We'll not look back but forward move,
And join the heavenly hosts above.

Now with this promise we will end,
Once more our warmest love will send.
O do receive this tribute small,
From the young sisters one and all.

Slander the worst of poisons ever finds
an easy entrance to ignoble minds.

Beloved parent I express
In this address to you
My unremitting thankfulness
To a friend so kind and true.

When in my childhoods playful scene
How many times you've brought
Your little store of nuts so sweet
Which then with joy I caught.

Now has that love and care for me
By age grown any less
O nay for even now I see
By thee I'm often blest.

The day on which your eightieth year
Had brought its circuit round
A present from my parent dear
Both nice and white I found.

The work showed forth the greatest skill
So perfect and complete
While time remains with me I still

Shall keep it choice and neat.

Now for these many favors do
My gratdful thanks receive
In love I shall remember you
So long as I shall live. In love.

Soul the soul of man is the intellectual and spiritual part of his being, by which he thinks understands, reasons, and judges, and which renders him a moral agent and accountable for his actions. Understanding or Intellect. the power or faculty of man by which he knows or comprehends facts, ideas, opinions, truth, and falshood, and the nature of things. Reason, as a faculty, is the power of knowing things as they are, by distinguishing truth from error or falshood, and good from evil, and of forming just inferences from facts and princip^les^
Judgement. as a faculty is the power of compar^ing^ ideas and ascertaining their relations.
Will. As a faculty is that power which determines to do or forbear anything. will is also choice determination, fixed purpose.

Mind. This properly signifies purpose, intention, but it is often used for soul.
Spirit. properly breath but used also for soul.
Sense. the faculty of feeling or preceiving external objects.
Sensation. the feeling or perception of external objects
Conscience self knowledge; that within us which decides what is right and what is wrong.

There is no way to eternal life a glorified immortal life but by the sacrifice of a natural and this carnal self pleasing life is subdued or we enter into this self subdueing work, there is never fitted in us a foundation for the gifts and growth and graces of the gospel to shine, The more we die to self the nearer we can live to God and the nearer we live to God the more we become imbued with the true spirit humility. Without which we shall find heaven. We, while led and governed by the influence of self are ever aspiring after something which we have not got a continual reaching after more liberty, more indulgence more independence claiming the liberty or right to act as seemeth good in our own eyes but let

us ever remember that God and his way ever requires a sacrifice, a surrender of self and it is only by the giving up of self and our own way with every haughty unsubdued feeling, before we can become truly consecrated or claim a just relation to consecrated souls on consecrated Ground.
Before we possess a fulness of the gospel element we _must_ dispossess our selves of this longing desire and constant reaching after the gratifications of time and _sense which_ belong to the world, and not to the church of the true and living God. No more than we and a worldly element are dead to self, are we truly consecrated to God. and in as much as we become subdued to self so much shall we become _one with his order_ and _work on_ earth.

Thinkest thou that God will be pleased with thee and unite with thy narrow partialities in favor of this one and against another? They are all equally his and thou are no more so than the meanest.

The Hour of Prayer.

"May the meditations of my heart and the words of my mouth be acceptable in thy spirit O Lord." To thee O Devotion do we owe the highest improvement of our nature and the greatest enjoyment of life — Thou composest the thoughts; and calmest the passions; and under thy influence worldly sorrows are forgotten, Thou art the balm of the wounded mind and thy sanctuary is ever open to all — Devotion transports us into a new region, and inspires us with new life, and zeal, to faithfulness in all the vicissitudes of time and sense — My experience has taught me that the greatest sources of inward joy is the exercise of love directed towards a deserving object, Then what is more to be desired than heart felt devotion to God and the hour of prayer, it fills the heart of the seeker after righteousness with a satisfaction not to be expressed. It affords pleasures which belong to the highest powers and best affections of the soul, and who can feel so deeply the blessedness of that hope which is as an anchor to the soul as those whose hearts

are oft attuned to prayer. May I ever keep in the valley of humiliation and pray without ceasing, for prayer is the souls sincere desire uttered or unexpreßed. and the natural effects of a close walk with God is joy, peace, and the full assureance of hope unto the end, I desire nothing but to remain faithful in this work to the end of my days.

My Service.

I asked the Lord to let me do
Some mighty work for him;
To fight amidst his battle hosts
Then sing the victors hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still;
And gave me little things to do,
My daily round to fill;
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,
They seemed of earth alone;
I, who had longed for conquests bright
To lay before his throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That he would give me work for him,
And open wide the door;
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came
My child, I hear thy cry
Think not that mighty deeds alone
Will bring the victory.
The battle has been planed by me.
Let daily life thy conquests see."

1 Our Trade.

We have commenced a glorious trade
This year of seventy two
To all who'll harken we will tell
Just how the work we do
Our tolls are kind and gentle words
Our shop is in the heart
And here we manufacture peace
That we may such impart

2 Chorus.

We're working at our glorious trade
Our prospect's O how fair
And tho we work from morn till eve
We feel no toil or care
Toil or care
And tho we work from morn till eve
We feel no toil or care

4 there is a mistake in this verse.

Tis peace sweet peace we keep in store
And peace we also make
And should we offer bogus stock
O know tis by mistake
Our work requires no sharp edge tolls.

By magic it is done
For it is by the oil of love
The wheels so smoothly run
3 Chorus.
We also keep a lively trade
Of ready merchandise
And all who wish to perchase here
We hope will find supplies
Our trade mark is the golden rule
Our motto watch and pray
And while we work no other firm
Our custom steals away Chorus.

5 No slanderous fabric we can use
It does not work at all
And jealousy and envy clog
The wheels both great and small
But these we'll cast into the fire
Of love that burns within
And thus we'll labor thus we'll toil
Till we perfection win. Chorus.

Lines addressed to some young Friends

Come Sisters young to me give ear
And list to what I say
Rejoice that you've been gathered here
And taught the living way

The offering most acceptable
Is in lifes morning given
Now if you'll sacrifice the whole
You'll be the flowers of heaven

I know the path of youth is paved
With thorns and briars too
But if at last your souls are saved
Thank God who helped you through

Look not in to the world my dears
And think that pleasures there
Those phantoms bright will disappear
Mid clouds of dark despair

O life is transient but a breath
Time bears us swiftly on

Soon all is swallowed up in death
From earth forever gone

When on death's bed is it not sweet
To feel that we have friends
Who in distress will give relief
And sooth us to the end

How grateful then should we all feel
That here our lot was cast
And labor with untiring zeal
While day with us shall last

Be kind affectionate to all
And to each other be
Friends willing to obey each call
And lend assistance free

You should be willing to endure
Hard labor care and pain
Remember those who've gone before
Toiled hard this home to gain

Be valiant warriors to the end
And fight the glorious fight
Unto the foe no quarters lend
But keep your armor bright

Firm pillars in the house of God
May you forever stand
Be shining lights to all the world
When darkness fills the land

Be willing for the aid of souls
All trials to forgo
And calm the waves when billows roll
As others have for you

If for the cause you will prove true
How loved how valued each
Will be to those who've watched over you
From death your souls to keep

Your near and dear unto my heart
You oft shall feel my care
My love to you I now impart
And seal it with my care.

Sweet Sister.

I thank you very kindly for that pretty song, and for your love. I surely feel much interested in all that concerns my dear gospel friends where ever located. As I advance in years, I find that my interest and affections are expanding, becoming more universal and in accordance with the holy teachings of Jesus. It seems quite curious, but I really do feel at home in the society of believers any where; I suppose it is because I have been so thoroughly broken up as to my childhood's home and early attachments, and I cannot say that I regret it either. It has served to diminish narrow prejudice, and broaden my views and relationships for the better.

This is a beautiful world creation wondrous and admirable to behold the origin of which we cannot form the faintest idea. Still we know that it exists. and that it is for the enjoyments of its inhabitants, and I believe it is our duty as well as privilege to improve to the best advantage all the opportunities which this life affords for the bettermint of our conditions both physical

and mental and the development of our own individual being into a higher and more God-like state of existence.

We have lovely Zion homes quiet seclusion, from the disturbing turmoils of worldly life and natural associations. By industry under the life giving influence and Spirit of blessed Mother's gospel have our faithful fore-fathers formed, and left to our keeping, and for our comfort and improvement these precious heritages, and I believe it is our duty in accordance with our call and profession, to work with all diligence for the upbuilding, beautifying, and support of these lovely homes, and in honor of the glorious Christian cause for which they were so conscientiously established, and most solemnly consecrated. And I believe it our duty individually to glorify the giver of all our blessed benefits by a righteous course of conduct, and happiness in good. For my own part I mean to strive for the advancement of my whole being into a better condition of existance trustful and happy, in ratio with my self conscious rectitude and faithfulness to the call of duty.

The Present Time only is Ours.

Momentous truth it is that time once past can never return. O days of my happy infancy! O joyous strains that filled my childhood years. I feel that I have bid a lasting farewell to all thy enchanting pleasures. Often does the memory of thy inocent enjoyments like the last rays of the setting sun throw its sweet influence over my senses. But the reality can never again be realised, I can no longer call that season mine, Oblivion has snatched it from my grasp, I am left now to fill up that moment which is present with me. Therefore great responsiblity rests upon me how every moment I improve. I am placed here for a short season to taste both the pleasures and bitterness of life, where many times temptation is pictured in the most bright and alluring forms which perhaps if once yeilded to might be the cause of innumerable sorrows and calamities. How often it is that many in the midst of prosperity and success, when life seems most dear are arested by death's cold hand to leave this probationary scene and enter upon

another state of existance where an account must be rendered of every action here in time Therefore it behooves me to be very cautious how I improve each passing moment The mind is ever aspiring after something beyond that present enjoyed. It seeks for something greater, the prospection of a happy future engages many a vacant hour. But alas, as time flies swiftly away we find our hopes blasted. Wherein we anticipated great happiness, the realization of which is often fraught with sorrowful disappointments. Our imagination roves in a feild of shadows. Unreal pleasures deceive us. Therefore as we now have time at our disposal we should have our minds employed in something superior to the engagements of earth We should be aiming after that which will remain with us when all inframundane charms are mouldered into dust. For as fame is but breath, as riches are transitory, and as life itself is uncertain it becomes us to seek a better portion. Hence time that is past can never again be mine and as I have no promise of the future, the present moment I will duly prize. And being apprized of its value I will endeavor to improve it in a manner which will redound to the honor and glory

Meditation.

How sweet is meditation. It is one of the greatest consolations of this life. How many happy hours have we spent when our minds were wrapt in silent thought. He who is accustomed to withdraw from the world and commune with himself in retirement will frequently hear truths which the multitude do not tell him. A more sound instructor will lift his voice and awaken within the heart those latent suggestions which the love of the world had over powered and suppressed. Who can be destitute of enjoyment when their minds are given to serious contemplation on the beauties of nature or the goodness of our heavenly Father. When meditating on these things do not our minds often soar far above this vain and transient life to a higher and more perfect happiness. Can we not look around on the world at large and view the many mighty works that have been performed by those who have given their minds to deep study and to long hours of meditation. Surely these things are not the result of thoughtless indifference nor have they been accomplished without the help of industry. meditation combined

industry has led to the discovery of the sciences whereby our minds are enriched and enobled, our manners refined and polished, our curosity satisfied, and our life benefited. Will not this encourage those that are now spending their youthful days in folly and idle conversation to give their minds more to reflection. remembering that it hath been said Blessed is the man that doth meditate good things. and that every idle word will have to be accounted for. The powers of thought are seldom idle; and it is therefore necessary that the youthful mind should be engaged in deep and serious meditation. The most benificial way for the young to employ their thoughts would be to consider the importance of forming such traits of character, as will render them aggreeable and respected members of society. But this is apt to be passed over and not thought worthy of consideration They will run on striving to outdo others in outward appearances. not thinking that a moral and religious mind, well cultivated by deep meditation would remove this superficial covering and replace it with the substantial ornament of a pure and holy life This is surely

worthy of our attention, for a godly meditation refines and humbles the mind. And as humility is one of the beautiful graces in the character of our beloved Savior and one that we all admire and should aspire after let us take the proper means to obtain it. Those who are really humble in heart will not feel uplifted when fortune wears a smile nor will they feel depressed and lonely though dark and heavy be their trials, but will exercise their thoughts and feelings in prayer to God, the giver of all good, for strength to sustain them, when no earthly power can bring relief.

What is the test of gospel love
The true discipleship of Christ
What proves the travel of the soul
And gives the heart to God aright

Tis yielding up the selfish life
No brother leave to toil alone
By love to aid him in the strife
And feel his burdens as our own.

Religion. This is a subject selected out for us to consider reflect and write upon. I feel it a privelige so to do, not thinking to makeany great display but simply to put before you my thoughts and feelings relitive to the subject. Firstly what is religion, true religion one has very happily observed is that which makes a good man which renders one pious toward his God conformed to the pattern of our Saviour benevolent to his fellow men humble in his temper and manners peaceable in his society just in his treatment of all, strict in government of himself patient in adversity and attentive to his duty in all conditions and relations of life. This I consider is a very desireable situation to be placed in and one which I beleive can be attained if we labor assiduously for that life giving principle by which we must be acuated if we would be advancing in holiness now is the accepted time while we are favored with so precious a call, let us not dare to slight it but let us run on and not be weary walk on and not faint in this glorious cause which we have enlisted, lay hold with renewed energy until we gain the victory over a lost fallen nature. if we should live and follow after the fashions of the

world and beleive in all their diffrent views and ideas of religion it would avail but little compared whith what we are sure to receive in the gospel if we prove ourselves worthy recipients of it, we never should find that peace and satisfaction solid comfort and enjoyment there is to be realized in living out the principles attending a Shaker life. Religeon will prepare us to live to preform our every duty with cheerfulness and pleasure it will induce us to bear every trial however severe we may have to meet with christian patience and fortitude, We must remember that God is just and good to his creature man we cannot hide nor conceal one secret thing from his sight, for the eyes of our Almighty Creator are ever upon us he sees and knows every thought and will yet meet us in a strait place where turning to the right nor the left cannot be. we shall appear just as we are and shall meet the reward of our own doings. Let us so live that we can ~~live~~ meet our God in peace and justification as we have not the promise of another day, and happy will be the reflection when we have put off this earthly tabernicle if we have spent our time in doing good

in denying self of all that is pleasing to a carnal nature which is not subject to the law of God nor indeed can be, until we travil from the error of our ways and graciously implore the mercy and forberance of God to be lengthened out to us and feel and know that we are laboring to do his righteous will in thought word and deed.

To my Affectionate Eldress.

I now sit down with an oppressed mind and sorrowful heart to indite these lines which may be the last unto you; I have often expressed my fears to you and to you alone that I never should be able to conquer the enemy of my soul; But you always encouraged me to press forward and live up to my pure and holy faith adding the time would come when I would come off victorious over it all. This I have endeavored to do according to the best of my knowlege for many times when temptation like a roaring Lion seeking whom to devour has seaised upon my mind presenting its most vivid allurements I have resisted hoping in this way to gain the ascendency over my corrupt and vicous propensitys;

But, alas within the space of four weeks all my cherished hopes have been blasted for it has been stated to me that you said you knew I never should make a believer also that I was a girl you placed no confidence in. Although I do not credit this story yet if this statement does prove true the last and decisive blow which shall be fatal to my souls salvation has been struck but dear parent I had hoped for better things but fate had decreed it otherways and I must submit. For the last 4 or five weeks I have lived in utter misery knowing or at least believing you loved me not, I once felt as though I had a friend my dreams were then the brightest and my hopes were then the highest but strange as it may seem misfortune has marked me for its own bore up with allmost invincible fortitude against the tide but my strength is almost exausted my courage has failed me therefore I have resolved to abandon myself to the torrent of my feelings which rushes swiftly onward and which will soon burry me in oblivion yet a little longer and who will think of me Not one. Receive this with my heart felt thanks.

Endeared Teacher.

I now occupy these few moments to in writing a few lines to you. As this is the first summer you ever had me in your school and as it will doubtless be the last. I thought I would take a little time in expressing my thanks to you for your fond care. Now must I leave this happy school room never to meet here again with my kind teacher and young friend's, it is with sadness that I leave this beautiful dome. You have ever been kind to me and I hope I shall ever be able to prove my thankfulness to you. I feel sad while setting in this pleasant schoolroom musing on all thinking in a few weeks we shall part from each others gaze but while I am here I will try to gain your love, and a good name which will last when time is no more. Also I will try to set a good example to those that are younger and I hope one that you will not be ashamed to have them follow. Now the time has come when I must leave this sacred spot and those that are most dear. But I must say farewell though in a solemn tone it rolls from my heart.

Farewell loving teacher farewell
I thank thee for all thy fond care
For all your kind words and kind looks
Your friendship I'm happy to share.

Farewell faithful teacher farewell
You've show'd us what labor can do
Our minds you have sought to improve
Our books you have taught us to love.

Farewell dearest teacher farewell
The time it has swiftly rolled by,
Since first to your school room I came
To it all must I now bid good by!

Farewell O it goes from my heart
Like a wave that breaks on the shore
But hope tells me that we yet may meet
In a land where parting's no more.

Adaline Thornton.

Speak nothing but what may benefit others, or yourself.
Avoid trifling conversation.

1st I love all most dearly,
My loving Brethren kind.
And all my loving Sisters;
Who are too God's will resigned.

2nd Encouragement and comfort,
I will impart to you,
If you'll be honest, faithful;
And in God's work prove true.

3rd I have lived, and suffered with you.
And have freely took my share;
Of burdens heavy bearing;
Important trust in care.

4th I have stood firm as a Pillar.
Clung closely to my Lead;
Attended to good Order;
My Parents to succeed.

5th You see I stemm'd the current,
I braved the rolling tide,
Stood faithful, firm & steadfast,
By following my Guide.

6th I have kept a head, not halted.
Nor cavil'd on the way.
I have shuned the paths of danger
Where some have gone astray.

7th My brethren and my sisters
I love you all most dear,
The crop must be your portion
And trials may appear

8th If you will gain the conquest
And wisely journey through
On Jordans banks I'll meet you
And gladly wellcome you.

9th Good order is protection
Attended too will keep
Each soul thro trials, dangers,
No matter what they meet.

10th Cling closely to your Leaders.
Be honest faithful, true.
Be watchful, humble prayerful,
And safely you'l go through.

11th
Begin your work by twilight.
For blessings then descend,
On those who rise in order
And through the day attend,

12th
To every little order, ~~no~~
It matters not how small
The Kitchen, House, the Shop & Barn.
Each place for order call;

13th
And prudence too, I would bequeath,
To all, both old and young,
For God will bless the careful soul.
When their days work is done.

14th
My spirit still is with you.
I bless each one, and all
May every one be faithful. True to their precious call.

15th The spirits now are waiting.
With them I'll take my flight.
To bright and happy mansions,
Far from your mortal sight.

16th
But oft I'll come and see you
And bring you Mothers love
And gladly strew upon you
Rich blessings from above.

17th
May every one be faithful
Is my prayer and last request
May I meet you all in heaven.
Where the weary will find rest.

From Sister Nancy.

To Isabella.

"O, pilot, 'tis a fearful night;
There's danger on the deep;
I'll come and pace the deck with thee,
I do not dare to sleep."
Go down the sailor cried go down,
This is no place for thee;
Fear not but trust in providence,
Wherever thou mayst be.

Ah, pilot, dangers often meet
We all are apt to slight;
And thou hast known these raging waves
But to subdue their might.
It is not apathy, he cried,
That gives this strength to me;
Fear not but trust in providence.
Wherever thou mayst be.

On such a night the sea ingulfed
My father's lifeless form;
My only brothers boat went down
In just so wild a storm.
And such, perhaps, may be my fate,

But still I say to thee,
Fear not; but trust in providence.
Wherever thou mayest be.

Sweet Home.

Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home.
A charm from the sky seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere!
Home, Home! sweet, sweet Home!
There's no place like Home!

An exile from home, splendor dazzles in vain!—
O give me my lowly thatched cottage again!—
The birds singing gaily that came at my call—
Give me them! and the peace of mind dearer than all!
Home, Home! sweet, sweet Home!
There's no place like Home!

Here lies J Howard Payne, The author of sweet "home." a wanderer in life; he whose songs were sung in every tongue and found an echo in every heart, never had a home: he died in a foreign Land."

I am monarch of all I survey,
My right there is none to dispute;
From the centre all round to the sea,
I am Lord of the fowl and the brute,
O solitude where are the charms
That sages have seen in thy face?
Better dwell in the midst of alarms
Than reign in this horrible place.

I am out of Humanity's reach;
I must finish my journey alone;
Never hear the sweet music of speech;
I start at the sound of my own.
The beasts that roam over the plain
My form with indifference see;
They are so unacquainted with man,
Their tameness is shocking to me.

Society, friendship, and love,
Divinely bestowed upon man,
O, had I the wings of a dove,
How soon would I taste you again
My sorrows I then might assuage

In the way of religion and truth;
Might learn from the wisdom of age,
And be cheered by the sallies of youth.

Religion! what treasure untold
Resides in that heavenly word
More precious than silver or gold,
Or all that this earth can afford.
But the sound of the church-going bell
These valleys and rocks never heard,
Ne'er sighed at the sound of a knell,
Or smiled when a Sabbath appeared.

Ye winds, that have made me your sport,
Convey to this desolate shore
Some cordial, endearing report
Of a land I shall visit no more.
My friends, do they now and then send
A wish or a thought after me?
O, tell me I yet have a friend,
Though a friend I am never to see.

How fleet is a glance of the mind!
Compared with the speed of its flight
The tempest itself lags behind,
And the swift-wing'd arrows of light.
When I think of my own native land,
In a moment I seem to be there;
But, alas! recollection at hand
Soon hurries me back to despair.

But the sea fowl is gone to her nest,
The beast is laid down in his lair;
Even here is a season of rest,
And I to my cabin repair.
There is mercy in every place;
And mercy (encouraging thought!)
Gives even affliction a grace,
And reconciles man to his lot.

The Blind.

I see not the soft summer sun,
Painting glad nature with its dyes;
The flowers may bloom and streamlets run,
But their bright charms bless not mine eyes.
Autumn in gorgeous tints may blaze,
And spring shed 'round her emerald cheer;
Alas, naught meets my darkened gaze,
All, all is cold and sad and drear.

My fellow man! I hear his voice,
I feel at times his pitying hand;
They make my trusting heart rejoice;
Towards them it gushes free and bland.
If eye could only see what ear
Can hear, how happy would I be!
A light would then shine 'round me clear;
How glad my heart could I but see!

Steps move about me as I tread;
I feel the touch of passers-by;
I think could I but see! then dread—
My fate frowns 'round with double dye!

I grope along; I do not know
But the next step will lead to death!
Ah, you that see, what pleasures glow
For you! joy greets your every breath!

Pity the poor blind sufferer then!
Bless him from out your ample store;
He lives within a gloomy den,
Make him not feel his sorrow more!
Make him not feel an outcast, thrown
A wreck upon life's barren strand!
But let him know he is not lone;
Support him with your favoring hand.

My lot at best is hard and dark;
The tempest cannot all be staid;
But you can smoothly waft my bark
By yielding warm and timely aid!
That aid I ask! deny me not!
Cheer me with what thou hast to give;
Then in my drear and suffering lot,
My heart shall bless you while I live.

Here then is the pattern
Which Jesus has set;
And his good example
We cannot forget:
With thanks for his blessings
His word we'll obey;
But on this occasion
We've somewhat to say.

We wish to speak plainly
And use no deceit;
We like to see fragments
Left wholesome and neat;
To customs and fashions
We make no pretense;
Yet think we can tell
What belongs to good sense.

What we deem good order,
We're willing to state—
Eat hearty and decent,
And clear out our plate—
Be thankful to heaven

For what we receive,
And not make a mixture
Or compound to leave.

We find of those bounties
Which heaven does give,
That some live to eat,
And, that some eat to live—
That some think of nothing
But pleasing the taste,
And care very little
How much they do waste.

Tho' Heaven has blessed us
With plenty of food:
Bread, butter and honey
And all that is good;
We lothe to see mixtures
Where gentle folks dine,
Which scarcely look fit
For the poultry or swine.

We often find left,
On the same china dish,
Meat, applesauce, pickle,
Brown bread and minc'd fish;
Another's replenished
With butter and cheese,
With pie, cake and toast,
Perhaps, added to these.

Now if any virtue
In this can be shown,
By peasant, by lawyer,
Or king on his throne,
We freely will forfeit
Whatever we've said,
And call it a virtue
To waste meat and bread.

Let none be offended
At what we here say;
We candidly ask you,
Is that the best way?
If not, — lay such customs
And fashions aside,
And take this monitor
Henceforth for your guide.

With the deepning shades of twilight
Floats a whisper soft and low
Listen, while we catch the purport
Tis affections voice we know
Sweet the echo sounding clear
Bearing tidings of good cheer.

Ever fondly may we cherish
Love that's, true for thee our friend
As a solace in affliction
And a strength unto the end
Sweet the echo sounding clear
Bearing tidings of good cheer.

O why will ye falter
When trials oppress
The Lord is our refuge
In him we will trust

His power is mighty
Twill save to the last
All those who are needy
His strength freely ask.

The following words were spoken to me Betsy Haskell, by Eldress Lydia Comstock, when I was about thirty years of age, they made so deep an impression upon my mind that I wished to keep them in lasting remembrance and for that purpose they are here written. That tongue which sounded forth the words of eternal Life to me is now silent in Death, those eyes that ever beamed with Heavenly lustre are now closed forever, never shall I behold her lovely face again on earth. Her indulgent and compassionate spirit I felt to love and always felt desirous of obtaining a lot and part with her But let me return to the subject, and confine myself to her particular labors with me, with open arms of love and charity did she embrace me; she said always manifest a willingness to unite with whatever gift may be for you and you will have the strength and power of God to assist you. All wrongs must be rightted, all sin must be confessed befor you can find access to God or his people. This work must be effectually done, but Alas! it is a trying work yea truly it will stain the pride of all flesh. The pleasures of time and sense bear too great a sway in your mind and feelings. this spirit if indulged will prove your ruin.

Come down I repeat it, come down, and humble yourself to the work of God, and then you will take comfort; truly I feel for you, gladly yea gladly will I do all in my power to help you, It would do my soul good to have you feel as much for yourself as I feel for you. Yea down at your feet I can fall and wash them with my tears and wipe them with the hair of my head. As long as you feel to gather to me, never will I leave or forsake you, with cords of love will I draw closer and closer unto you. Never frequent the company of the world avoid it as much as pofsible. With solemn warnings like these, and with tears in her eyes she would often exprefs her concern for me; surely says she you have a powerful enemy to fight and need the strength of the whole Isreal of God. O may you be reconciled and subject in spirit. God will never own you in one act of disobedience; you have received the blefsed faith of the gospel which will prove an everlasting salvation to you in this world and that which is to come; in obedience and in no other way. O be intreated to make the way of God your portion. a sure inheritance. an uncorruptable crown, which will never fail you through all Eternity. Yea verily did she sound and sound

the word of eternal life to me, untill through the mercy and goodness I felt thankful to implore his charity and Forberance. Yea said I will give up all and fall upon the rock and be broken. My soul does long for salvation, If I can obtain peace, and rest, to my troubeled spirit, it is all I ask or desire, I felt myself almost on the brink of dispair. Thus I suffered untill the voice of my spirit was, Not my will O God but thine be done forever.

There is consistency in all things, and he, who doth not consider this, is not wise. "Consistency is a jewel"; let him that preacheth try to the best of his ability to practice, and let him that reproveth, live in the way he points out to the reproved. Then he will honestly unburden his conscience of guilt and feel like taking an humble seat.

Life is a sum. Do it correctly, as it cannot be done but once.

Always bear in mind that your example will speak louder than your tongue.

Progression.

My young readers. I purpose to present to you a short essay on human progress. Firstly, its effects upon Society; Secondly, the different phasis it has given to arts and sciences; finally, its unparalleled importance for the perfect attainment of the soul. There is no principle on earth that wields such a powerful sceptre as that of Progression. Like the king of day, which mounts aloft His ebon throne, and pursues a steady course alone.

Though storms and clouds overcast the skies,
He's not defered he's not apprised
Of dangers on the road;
But urging on his noble task,
Neath the horizon bows at last;
His tribute pays to God.

So does progress force its way through all the vicissitudes of life, until it blends with deific perfection. Let us with careful observation review the different conditions of society, & we shall easily discover what has wrought the mighty change. London, the great metropolis of the united kingdom, was once inhabited by a savage and barbarous people who were sheltered by rude huts and dieted principally on the flesh of animals. A warlike

nation, noted for their gods. Such was the condition of England, (of which London is the capitol.) at the time Julius Cæsar invaded and conquored it, 55 years B.C. It seems moralization was the first step taken for its reformation. St. Paul, a noted moralist, acted a conspicuous part. The introduction of the christian religion entirely abolished idolatry. "Even as late as 1753, it was stated in the house of commons to be the fashion for a man to declare himself of no religion." Thus where once stood Druid temples, now stand elegant churches